The Humble

ADVICE

Aslon Of the Ingram

ASSEMBLY

OF

DIVINES,

Now by Authority of *Parliament*
sitting at WESTMINSTER;

Concerning

A Confession of Faith:

With the QUOTATIONS and TEXTS of
SCRIPTURE annexed.

presented by them lately to both Houses of Parliament.

LONDON,
Printed for *Robert Bostock*, dwelling at the sign of the Kings
head in Pauls Church-yard, MDCXLVIII.

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TO The Right honorable the Lords and Commons Assembled in PARLIAMENT;

The humble Advice of the Assembly of Divines now, by Authority of *Parliament*, sitting at *WESTMINSTER*.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.

ALthough the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledg of God and of his Will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing *d*: which maketh the Holy Scripture to be most necessary *e*; those former ways of Gods revealing his Will unto his people, being now ceased *f*.

a Rom. 2. 14, 15 Rom. 1 19,20 Psal. 19.1,2,3 Rom. 1, 32, with chap. 2,1

b 1 Cor. 1. 21

c Heb. 1, 1. 2 Cor. 2,13,14

d Prov. 22.19, 20, 21 Luke 1.3,4. Rom. 15, 4. Mat. 4 4 7,10 Isai. 8. 19,20.

e 2 Tim 3 15. 2 Pet. 1. 19.

f Heb. 1, 1,2.

1 I. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis.	*II. Chronicles.*	*Daniel.*
Exodus.	*Ezra.*	*Hosea.*
Leviticus.	*Nehemiah.*	*Joel.*
Numbers.	*Esther.*	*Amos.*
Deuteronomie.	*Job.*	*Obadiah.*
Joshua.	*Psalmes.*	*Jonah.*
Judges.	*Proverbs.*	*Micah.*
Ruth.	*Ecclesiastes*	*Nahum.*
I. Samuel.	*The Song of Songs.*	*Habakkuk.*
II. Samuel.	*Isaiah.*	*Zephaniah.*
I. Kings.	*Jeremiah.*	*Haggai.*
II. Kings.	*Lamentations*	*Zechariah.*
I. Chronicles.	*Ezekiel*	*Malachi.*

Of the New Testament.

Matthew.	*Galatians.*	*The Epistle to the Hebrews.*
Mark.	*Ephesians.*	
Luke.	*Philippians.*	*The Epist. of James.*
John.	*Colossians.*	*The first and second Epistles of Peter.*
The Acts of the Apostles.	*Thessalonians I.*	
	Thessalonians II.	*The first, second, and third Epistles of John.*
Pauls Epistles to the Romans.	*To Timothy I.*	
	To Timothy II.	
Corinthians I.	*To Titus.*	*The Epistle of Jude.*
Corinthians II.	*To Philemon.*	*The Revelation.*

All which are given by inspiration of God, to be the Rule of faith and life *g*.

II. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, then other humane Writings *b*.

III. The authority of the Holy Scripture, for which it ought to be beleeved and obeyed, dependeth not upon the Testimony of any man, or Church, but wholy upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God *i*.

IV. We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture *k*. And the heavenlines of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witnes by, and with the Word, in our hearts *l*.

V. The whole Councel of God concerning all things necessary for his own Glory, mans salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be

g Luk. 16, 29, 31. Eph. 2, 20. Rev. 22, 18, 19. 2 Tim. 3, 16.

b Luk. 24, 27, 44. Rom. 3, 2. 2 Pet. 2, 21.

i 2 Pet. 1, 19, 21. 2 Tim. 3, 16. 1 Iohn 5, 9. 1 Thess. 2, 13.

k 1 Tim. 3, 15.

l 1 Ioh. 2, 20, 27. Iohn 16, 13, 14. 1 Cor. 2, 10, 11, 12. Isai. 59, 21.

added, whether by new revelations of the Spirit, or traditions of men *m*. Nevertheless we acknowledg the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: And that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*.

m 2 Tim. 3 15, 16, 17. Gal. 1. 8, 9. 2 Thes. 2. 2. *n* John 6. 45. 1 Cor. 2. 9, 10, 12. *o* 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, beleeved, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16. *q* Psa. 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the Native Language of the People of GOD of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediatly inspired by God, and by his singular care and Providence kept pure in all Ages, are therefore Authentical *r*; so as in all Controversies of Religion, the Church is finally to Appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*, therefore they are to be translated into the Vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable

r Mat. 5. 18. *s* Isa. 8. 20. Acts 15. 15. John 5. 39, 46. *t* John 5. 39. *u* 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28.

ceptable manner *w*; and through patience and comfort of the Scriptures may have hope *x*.

IX. The infallible rule of Interpretation of Scripture is the Scripture it self; and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*.

X. The Supream Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councels, Opinions of Ancient Writers, Doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture *z*.

CHAP. II.

Of God, and of the holy Trinity.

THere is but one only *a*, living and true God *b*, who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous Will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin *u*, the rewarder of them that diligently seek him *w*; and withall, most just and terrible in his judgments *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

w Col. 3. 16. *x* Rom. 15. 4.

y 2 Pet. 1. 20, 21. Acts 15, 15, 16.

z Matt. 22. 29. Eph. 2. 20 with Acts 28, 25.

a Deut. 6. 4. *b* 1 Cor. 8. 4, 6. 1 Thes. 1, 9. Jer. 10. 10. *c* Job 11. 7, 8, 9. Job 26. 14. *d* John 4. 24. *e* 1 Tim. 1, 17. *f* Deut. 4. 15, 16. John 5. 37. Luk. 24. 39. *g* Acts 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 King 8. 27. Jer. 23. 23, 24. *k* Psal. 90. 2. 1 Tim. 1. 17. *l* Psal. 145. 3. *m* Gen. 17. 1. Eph. 3. 13. *n* Nehem. 9. 32, 33. *o* Isa. 6. 3. Rev. 4. 8. *p* Rom. 11. 34, 35. *q* Exod. 3. 14. Psal. 115. 3. *r* Rev. 4. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 John 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessed-

a John 5. 26. *b* Acts 7. 2. *c* Psalm 119. 68.

ness

d 1 Tim, 6, 15. Rom, 9, 5. e Acts 17, 24, 25 f Iob 2, 2, 23. g Rom, 11, 63, h Rev. 4, 11. 1 Tim. 6. 15 Dan. 4, 25, 35 i Heb, 4, 13, k Rom. 11, 33 34 Psal. 147, 5, l Acts 15, 18, Ezek, 11, 5, m Psa, 145, 17 Rom, 7, 12, n Rev, 5, 12, 13, 14 o 1 John 5, 7, Mat, 3, 16, 17, Mat, 28, 19, 2 Cor. 13. 14. p Ioh. 1, 14, 18 q Ioh, 1, 15, 26 Gal, 4, 6.

ness *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things *g*; and hath most Soveraigne Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledg is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his councels, in all his works, and in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

III. In the Unity of the God-head there be Three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: the Holy Ghost eternally proceeding from the Father and the Son *q*.

CHAP. III.

Of Gods eternall Decree.

a Eph. 1, 11, Rom, 11, 33. Heb, 6, 17, Rom, 9, 15. 18 b Iam. 1, 13, 17 1 Iohn. 1, 5, c Acts 2, 23, Mat, 17, 12, Acts 4, 27, 28, Iob 19, 21, Prov. 16, 33.

GOD from all eternity, did, by the most wise and holy Councell of his owne Will, freely, and unchangeably ordain whatsoever comes to pass *a*. Yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

II. Although

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

d Acts 15, 18. 1 Sam. 23, 11, 12. Mat. 11, 21, 23. *e* Rom. 9, 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and Angels *f* are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*.

f 1 Tim. 5, 21. Mat. 25, 41. *g* Ro. 9, 22, 23. Ephes. 1. 5, 6. Prov. 16. 4.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished *b*.

b 2 Tim. 2, 19. Iohn 13, 18.

V. Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret counsell and good pleasure of his Will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore sight of Faith, or Good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1, 4, 9, 11. Rom. 8, 30. 2 Tim. 1, 9. 1 Thes. 5, 9. *k* Rom. 9, 11, 13, 16. Ephes. 1, 4, 9. *l* Eph. 1, 6, 12.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his Will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in

m 1 Pet. 1, 2. Eph. 1, 4, 5. Eph. 2, 10. 2 Thes. 2, 13. *n* 1 Thes. 5, 9, 10. Tit. 2. 14.

Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only *q*.

o Rom. 8. 30
Eph. 1. 5.
2 Thes. 2. 13
p 1 Pet. 1. 5
q John 17. 9
Rom. 8. 28. to the end.
John 6. 64, 65
John 10. 26
John 8. 47
1 John 2. 19

VII. The rest of mankind God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign Power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25, 26
Rom. 9. 17, 18, 21, 22
2 Tim. 2. 19, 20
Iude v. 4
1 Pet. 2. 8

VIII. The doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care *s*, that men attending the Will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternal Election *t*. So shal this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s Rom. 9. 20
Rom. 11. 33
Deut. 29. 29
t 2 Pet. 1. 10
u Eph. 1. 6
Rom. 11. 33
w Rom. 11. 5, 6, 20
2 Pet. 1. 10.
Rom. 8. 33
Luke 10. 20

CHAP.

Chap. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal power, wisdom, and goodness *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six days, and all very good *c*.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledg, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfil it *h*: and yet under a possibility of transgressing, being left to the Liberty of their own wil, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledg of good and evil, which whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the creatures *l*.

a Heb. 1. 2 Iohn 1:2,3 Gen. 1. 2. Job 26. 13 Iob 33.4

b Rom. 1. 20 Ier. 10. 12 Psal. 104. 24 Psal. 33.5,6

c Gen. 1. chap. Heb. 11. 3 Col. 1. 16 Acts 17. 24

d Gen. 1. 27

e Gen. 27. with Eccles. 12,7. & Luk. 23. 43. & Mat. 10. 28

f Gen. 1. 26 Col 3. 10 Eph. 4. 24

g Rom. 2. 14,15

h Eccles. 7. 29

i Gen. 3. 6 Eccles. 7. 29

k Gen. 2. 27 Gen. 3. 8, 9, 10, 11, 23

l Gen. 1, 26, 28

CHAP. V.
Of Providence.

GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence *d*; according to his infallible fore-knowledg *e*, and the free, and immutable counsell of his own Will *f*, to the praise of the glory of His Wisdom, Power, Justice, Goodnesse, and Mercy *g*.

II. Although in relation to the fore-knowledg and decree of God, the first Cause, all things come to pass immutably and infallibly *h*; yet by the same Providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodnes of God so farre manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sinnes of Angells and Men *o*, and that not by a bare permission *p*, but such as hath joyned with it, a most wise and powerfull bounding *q*, and otherwise ordering, and gover-

a Heb. 1, 3
b Dan. 4, 34, 35 Psal. 135, 6 Act. 17, 25, 26, 28 Iob 38, 39, 40, 41, chapters
c Mat. 10, 29, 30, 31
d Prov. 15, 3 Psal. 104, 24 Psal. 145, 17
e Acts 15, 18 Psal. 94, 8, 9, 10, 11
f Eph. 1. 11 Psal. 33, 10, 11
g Isa. 63, 14 Eph. 3, 10 Rom. 9, 17 Gen. 45, 7 Psal. 145, 7
h Acts 2. 23
i Gen. 8, 22 Ier. 31, 35 Exod. 21. 13 with Deu. 19, 5 1 Kings 22, 28, 34 Isa. 10, 6, 7
k Acts 27, 31, 44 Isa. 55, 12, 11 Hos. 2. 21, 22
l Hos. 1. 7 Mat. 4, 4 Iob. 34, 10.
m Rom. 4. 19, 20 21.
n 2 Kings 6. 6. Dan. 3. 17.
o Rom. 11. 32, 33, 34. 2 Sam. 24. 1. with 1 Chron. 21. 1. 1 Kings 22. 22, 23. 1 Chro. 10. 4, 13, 14. 2 Sam. 16. 10. Acts 2, 23. Acts 4. 27, 28.
p Acts 14 16.
q Psa. 76. 10. 2 Kings 19. 28.

ning

ning of them, in a manifold dispensation to his own holy ends r: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin s.

r Gen. 50, 20 Isa. 10, 6, 7, 12
s James 1, 13, 14, 17
1 John 2, 16
Psal. 50, 21

V. The most wise, righteous, and gracious GOD doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their owne hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled t: and to raise them to a more close and constant dependance for their support unto himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends u,

t 2 Chron. 32 25, 26, 31
2 Sam. 24, 1
u 2 Cor. 12, 7 8, 9
Psal. 73 throughout,
Psal. 77, 1, 10 12
Mat. 26, 69, to the end, with John 21, 15, 16 17
w Rom. 1, 24, 26, 28

VI. As for those wicked and ungodly men, whom GOD as a righteous Judg, for former sinnes doth blind and harden w, from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts x: but sometimes also with-draweth the gifts which they had y, and exposeth them to such objects as their corruption makes occasions of sin z: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan a: whereby it comes to pass that they harden themselves, even under those means, which GOD useth for the softning of others b.

Rom. 11, 7, 8
x Deut. 29, 4
y Mat. 13, 12 Mar. 25, 29
z Deut. 2, 30 2 Kin. 8, 12, 13
a Psa. 81, 11, 12 2 Thess. 2, 10 11, 12
b Exod. 7, 3 with Exod. 8 15, 32 2 Cor. 1, 15, 16 Isai. 8, 14 1 Pet. 2, 7, 8 Isaiah 6, 9, 10 with Acts 28 26, 27

c 1 Tim. 4. 10. Amos 9. 8, 9 Rom. 8. 28 Isa. 43. 3, 4, 5, 14

VII. As the providence of GOD doth, in general, reach to all Creatures; so after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof *c*.

CHAP. VI.

Of the Fal of Man, of Sin, and of the Punishment thereof.

a Gen. 3. 13 2 Cor. 11. 3

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*.

b Rom. 11. 32 c Gen. 3. 6, 7, 8 Eccles. 7. 29 Rom. 3, 23 d Gen. 2, 17 Eph. 2, 1 e Tit. 1, 15 Gen. 6, 5 Jer. 17, 9 Rom. 3, 10, to 19 f Gen. 1, 27, 28 & Gen. 2, 16, 17. & Acts 17 26 with Rom. 5, 12, 15, 16, 17 18, 19 & 1 Cor. 15. 21 22, 45 g Psal. 51. 5 Gen. 5, 3 Job 14. 4 Job 15. 14 h Rom 5. 6 Rom 8. 7 Rom 7. 18 Col. 1. 21 i Gen. 6. 5 Gen. 8. 21 Rom. 3. 10, 11 12 k Jam. 1. 14, 15 Eph. 2. 2, 3 Mat. 15. 19.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholy defiled in all the faculties and parts of soul and body *e*.

III. They being the root of all man-kind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this original corruption, whereby we are utterly indisposed, dis-abled, and made opposite to all good *h*, and wholy inclined to all evil *i*, do proceed all actual transgressions *k*.

V. This

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in its own Nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

l 1 John 1.8. 10 Rom. 7. 14 17 18. 23
m James 3 2 Prov 20 9. Eccles. 7 20 Rom. 7. 5. 7 8. 25 Gal. 5. 17.
n 1 John 3. 4.
o Rom. 2. 15 Rom. 3. 9. 19.
p Ephes. 2. 3
q Gal. 3. 10
r Rom. 6. 23.
s Ephes. 4. 18
t Rom. 8. 20 Lam. 3. 39.
u Mat. 25. 41. 2 Thess 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isa. 40. 13. 14 15. 16. 17 Job 9 32. 33. 1 Sam. 2. 25. Psal. 113. 5. 6. Psal. 100. 2. 3. Iob 22. 2. 3 Iob 35. 7 8. Luke 17. 10. Acts 17. 24. 25.

II. The first Covenant made with man, was a Covenant of Works *b*, wherein Life was promised to Adam; and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

b Gal. 3. 12
c Rom. 10 5. Rom. 5. 12. to 20
d Gen. 2. 17 Gal. 3. 10.

III. Man by his Fall having made himself uncapable of Life by that Covenant, the Lord was pleased

sed to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to beleeve *g*.

e Gal. 3, 21. Rom. 8, 3. Rom. 3, 20, 21. Gen. 3, 15. Isa. 42, 6.
f Mark 16, 15, 16. John 3, 16. Rom. 10, 6, 9. Gal. 3, 11.
g Ezek. 36, 26, 27. John 6, 44, 45.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 5, 15, 16, 17. Heb. 7, 22. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6, 7, 8, 9.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*, which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah *l*, by whom they had full remission of sins, and eternal Salvation: and is called, the Old Testament *m*.

i Heb. 8, 9, 10 chapters. Rom. 4, 11. Col. 2, 11, 12. 1 Cor. 5, 7. *k* 1 Cor. 10, 1, 2, 3, 4. Heb. 11, 13. John 8, 56. *l* Gal. 3, 7, 8, 9, 14. *m* Gal. 3, 17.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lords Supper *o*. Which, though fewer in number, and administred with more simplicity, and less outward

n Mat. 28, 19, 20. *o* 1 Cor. 11, 23, 24, 25.

glory

glory: yet, in them, it is held forth in more fulneſſe, evidence, and ſpirituall efficacy *p*, to all nations, both Jews and Gentiles *q*; and, is called the New Teſtament *r*. There are not therefore Two Covenants of Grace, differing in ſubſtance, but one and the ſame, under various diſpenſations *ſ*.

p Heb. 12. 22 to 28
Ier. 31. 33, 34
q Mat. 28. 19
Eph. 2. 15, 16
1 Pet. 1. 18, 19.
r Luke 22. 20.
ſ Gal. 3. 4, 16.
Acts 15. 11

Rom. 3. 21, 22, 23, 30. Pſal. 32, 1. with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8.

CHAP. VIII.

Of Chriſt the Mediatour.

IT pleaſed God, in his eternall purpoſe, to chooſe and ordain the Lord Ieſus, His only begotten Son, to bee the Mediator between God and Man *a*; the Prophet *b*, Prieſt *c*, and King *d*, the Head, and Saviour of his Church *e*, the Heir of all things *f*, and Iudge of the World *g*: Unto whom he did from all eternity give a People, to be his ſeed *h*, and to be by him in time Redeemed, Called, Iuſtified, Sanctified, and Glorified *i*.

a Iſal. 42. 1.
1 Pet. 1. 19, 20.
Iohn 3. 16.
2 Tim. 2. 5.
b Act. 3. 22.
c Heb. 5. 5, 6.
d Pſal. 2. 6.
Luke 1. 33.
e Eph. 5. 23.
f Heb. 1. 2.
g Acts 17. 31.
h Ioh. 17. 6.
Pſal. 22. 30
Iſa. 53. 10
i 1 Tim. 2. 6.
Iſai. 55. 4, 5
1 Cor. 1. 30.

II. The Son of God, the ſecond Perſon in the Trinity, being very and eternal God, of one ſubſtance, and equal with the Father; did, when the fulneſſe of time was come, take upon him mans nature *k*, with all the Eſſentiall properties, and common infirmities thereof, yet, without ſin *l*: being conceived by the Power of the Holy Ghoſt, in the womb of the Virgin Mary, of her ſubſtance *m*. So that, two whole, perfect, and diſtinct Natures, the God-head and the Man-hood, were inſeparably joyned together in one Perſon, without Converſion, Compoſition, or Confuſion *n*. Which perſon, is very

k Iohn 1. 14.
1 Ioh. 5. 20
Phil. 2. 6
Gal. 4. 4
l Heb. 2. 14, 16, 17
Heb. 4. 15
Heb. 4. 15.
m Luke 1. 27 31, 35.
Gal. 4. 4
n Luke 1. 35
Col. 2. 9.
Rom. 9. 5
1 Pet. 3. 18
1 Tim. 3. 16.

ry God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

III. The Lord Iesus, in his humane nature thus united to the divine, was sanctifyed and anointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*: in whom it pleased the Father that all fulnesse should dwell *r*: to the end, that being holy, harmelesse, undefiled, and full of grace and truth *s*, he might be thoroughly furnished to execute the Office of a Mediator and Surety *t*, Which Office he took not unto himself, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandement to execute the same *x*.

IV. This office, the Lord Iesus did most willingly undertake *x*: which that hee might discharge, hee was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediately in his Soul *a*, and most painefull sufferings in his body *b*: was crucified, and died *c*: was buried, and remained under the power of death; yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also hee ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall returne to judge, men, and Angels, at the end of the world *i*.

V. The Lord Iesus, by his perfect obedience, and sacrifice of himself, which he, through the eternall spirit, once offered up unto God, hath fully satisfied the justice

o Rom. 1. 3, 4. 1 Tim. 2. 5. *p* Psal. 45. 7. Iohn 3. 34 *q* Col. 2. 3. *r* Col. 1. 19 *s* Heb. 7. 26 Iohn 1. 14. *t* Act. 10. 38 Heb. 12. 24 Heb. 7. 22 *u* Heb. 5. 4, 5 *x* Ioh. 5. 22. 27 Mat. 28. 18 Acts 2. 36 *y* Psal. 40. 7, 8 with Heb. 10. 5. to 11 Iohn 10. 18 Phil. 2. 8 *z* Gal. 4. 4 *a* Mat. 3. 15 Mat. 5. 17 *b* Mat. 26. 37, 38 Luke 22. 44 Mat. 27. 46 *c* Mat. 26, 27 chapters *d* Phil. 2. 8. *e* Acts 2. 23, 24, 27 Acts 13. 37 Rom. 6. 9. *f* 1 Cor. 15. 3, 4 *g* Ioh. 20. 25, 27 Mark. 16. 19 *h* Rom. 8. 34 Heb. 9. 24 Heb. 7. 25. *i* Rom. 14. 9, 10 Acts 1. 11. Acts 10. 42 Mat. 13. 40, 42. Iude v. 16, 2 Pet. 3. 4

justice of his Father *k*; and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

k Rom.5.19 Heb.9.14.16 Heb.10.14 Eph.5.2 Rom.3.25,26 *l* Dan.9.24,26 Col.1.19,20 Eph.1.11,14 Iohn 17.2 Heb.9.12,15

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those promises, types, and Sacrifices, wherein hee was revealed, and signified to bee the seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

m Gal.4.4-6 Gen.3.15. Rev.13.8. Heb.13.8.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self: yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

n Heb.9.14 1 Pet.3.18 *o* Acts 20.28. Ioh.3.13. 1 Ioh.3.16 *p* Ioh.6.37,39 Ioh.10.15,16 *q* 1 Ioh.2.1,2 Rom.8.34

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts, by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdome, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation *t*.

r Ioh.15.13,15 Eph.1.7,8,9 Iohn 17.6 *s* Iohn 14.16 Heb.12.2. 2 Cor.4.13. Rom.8.9.14 Rom.15.18,19 Ioh.17.17. *t* Psal.110.1. 1 Cor.15.25, 26 Mal.4.2,3 Col.2.15

CHAP. IX.

Of free-will.

GOD hath indued the Will of man with that naturall liberty, that is neither forced, nor by any absolute neceſſity of nature determined to do good or evill *a*.

a Mat. 17.12
Iam. 1.14
Deut. 30.19

II. Man, in his ſtate of Innocency, had freedom, and power, to will, and to do that which was good, and well pleaſing to God *b*; but yet, mutably, ſo that hee might fall from it *c*.

b Eccleſ. 7.29
Gen. 1.26
c Gen. 2.16,17
Gen. 3.6

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpirituall good accompanying ſalvation *d*: ſo as, a naturall man, being altogether averſe from that good *e*, and dead in ſin *f*, is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto *g*.

d Rom. 5.6
Rom. 8.7
Iohn 15.5
e Rom. 3.10,12
f Eph. 2.1,5
Col. 2.13
g Iohn. 6.44,65
Eph. 2.2,3,4,5
1 Cor. 2.14
Titus 3.3,4,5

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace; he freeth him from his naturall bondage under ſin *h*; and by his grace alone, inables him freely to will, and to do that which is ſpiritually good *i*; yet ſo, as that by reaſon of his remaining corruption, he doth not, perfectly, nor onely, will that which is good, but doth alſo will that which is evill *k*.

h Col. 1.13
Iohn 8.34,36
i Phil. 2.13
Rom. 6.18,22

k Gal. 5.17
Rom. 7.15,18
19,21,23

V. The will of man is made perfectly, and immutably free to good alone, in the ſtate of Glory onely *l*.

l Eph. 4.13
Heb. 12.23
1 Iohn 3.2
Iude v. 24.

CHAP.

CHAP. X.

Of Effectuall Calling.

ALl those whom God hath predestinated unto life, and those onely, he is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*; inlightning their mindes, spiritually and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*; renewing their wills, and by his almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*: yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free, and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered, and conveyed in it *l*.

III. Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit *m*, who worketh when, and where, and how he pleaseth *n*: So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word *o*.

a Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. *b* 2 Thes. 2. 13, 14. 1 Cor. 3. 3, 6. *c* Rom. 8. 2. Ephes. 2. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10. *d* Acts 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. *e* Ezek. 36. 26. *f* Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27. *g* Eph. 1. 19. Iohn. 6. 44. 45. *h* Cant. 1. 4. Psal. 110. 3. Iohn 6. 37. Rom. 6. 16, 17, 18. *i* 2 Tim. 1. 9. Tit. 3. 4, 5. Eph. 2. 4, 5, 8, 9. Rom. 9. 11. *k* 1 Cor. 2. 14. Rom. 8. 7. Ephes. 2. 5. *l* Iohn 6. 37. Ezek. 36. 27.

Iohn 5. 25. *m* Luk. 18, 15, 16. & Acts 2. 38, 39. & Iohn 3. 3, 5. & 1 Iohn. 5. 12. & Rom. 8. 9. compared. *n* Iohn 3. 8. *o* 1 Iohn 5 12. Acts 4. 12.

IV. Others, not elected, although they may be called

led by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truely come unto Christ, and therefore cannot be saved *r*: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, bee they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they doe professe *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

p Mat.22.14
q Mat.7.22 Mat.13.20,21 Heb.6.4,5
r Ioh.6.64,65, 66. Ioh.8.24.
s Acts 4.12 Ioh.14.6. Ephes.2.12. Iohn 4. 22 Iohn 17.3
t 2 Iohn v 9 10,11 1 Cor.16.22 Gal.1.6,7,8

CHAP. XI.

Of Justification,

THose whom God effectually calleth, he also freely justifieth *a*: not, by infusing righteousnesse into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of beleeving, or any other evangelicall obedience, to them, as their righteousnesse; but, by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousnesse by faith; which faith, they have, not of themselves, it is the gift of God *c*.

a Rom.8.30 Rom.3.24 *b* Rom.4.5,6, 7,8 2 Cor.5.19, 21 Rom. 3.22,24, 25,27,28 Titus 3.5,7 Eph. 1. 7 Ier. 23,6 1 Cor. 1.30,31 Rom. 5.17,18, 19
c Acts 10 44 Gal.2. 15 Phil.3.9 Act 13.38,39 Eph.2 7,8

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

d Iohn 1.12 Rom. 3.28 Rom. 5. 1
e Iam. 2.17, 22,26 Gal. 5.6.

III. Christ

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*; and, his obedience and satisfaction accepted in their stead *h*; and, both, freely, not for any thing in them; their Justification is only of free grace *i*; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did, from all eternity, decree to justifie all the elect *l*, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification *m*; nevertheless, they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of Justification; yet they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

VI. The Iustification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament *r*.

f Rom. 5.8,9, 10,19 1 Tim.2.5,6 Heb. 10,10,14 Dan.9.24,26 Isa.53.4,5,6 10,11,12

g Rom.8 32 *h* 2 Cor 5.21. Mat 3.17 Ephes. 5. *i* Rom.3.24 Eph. 1.7. *k* Rom.3.26 Ephes.2.7. *l* Gal. 3.8 1 Pet.1.2,19 20.

Rom.8 32 *m* Gal.4.4. 1 Tim.2.6 Rom.4.25 *n* Col.1.21,22 Gal.2.16. Tit.3.4,5,6,7. *o* Mat.6.12 1 Ioh.1.7,9. 1 Iohn 2,1,2 *p* Luke 22. 32. Iohn 10.28. Heb. 10.14 *q* Psal.89.32. 32,33. Psal.51.7,8,9, 10,11,12. Psal 32.5 Mat.26.75. Heb.13.8.

1 Cor. 11. 30.32. Luke 1. 20. *r* Gal. 3. 9, 13, 14. Rom. 4. 22, 23, 24

CHAP.

Chap. XII.

Of Adoption.

ALl thoſe that are juſtified, God vouchſafeth, in, and for his only Son Jeſus Chriſt, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the ſpirit of Adoption *d*, have acceſſe to the Throne of Grace with boldneſſe *e*, are inabled to cry, Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chaſtened, by him, as by a Father *k*: yet never caſt off *l*, but ſealed to the day of redemption *m*, and inherit the promiſes *n*, as heires of everlaſting ſalvation *o*.

a Eph. 1.5 Gal. 4.5
b Rom. 8. 17 Iohn 1 12
c Ier. 14.9 2 Cor. 6.13 Rev. 3. 12
d Rom. 8. 15.
e Eph. 3. 12 Rom. 5. 2
f Gal 4.6
g Pſal. 103. 13
h Pro. 14. 26
i Mat. 6. 30, 32
k 1 Pet. 5, 7
l Heb. 12. 6 Lam. 3. 31
m Eph. 4. 30
n Heb. 6. 12
o 2 Pet. 1. 3, 4 Heb. 1. 14

Chap. XIII.

Of Sanctification.

THey who are effectually called, and Regenerated, having a new heart, and a new ſpirit created in them; are further ſanctified really and perſonally, through the vertue of Chriſts death and reſurrection *a*, by his Word, and Spirit dwelling in them *b*: the Dominion of the whole body of ſin is deſtroyed *c*, and the ſeverall luſts thereof are more and more weakned and mortified *d*: and they, more and more quickned and ſtrengthned in all ſaving graces *e*, to the practice of true holineſſe, without which no man ſhall ſee the Lord *f*.

a 1 Cor. 6. 11 Acts 20. 32 Phil. 3. 10 Rom. 6. 5, 6
b Iohn 17. 17 Eph. 5. 26 2 Theſ. 2. 13
c Rom. 6. 6, 14
d Gal. 5. 24 Rom. 8. 13
e Col. 1. 11 Epheſ. 3. 16, 17, 18, 19
f 2 Cor. 7. 1 Heb. 12. 14.

II. This

II. This Sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *b*: whence ariseth a continuall, and irreconcileable warre; the flesh lusting against the spirit, and the spirit against the flesh *i*.

g 1 Thes. 5. 23
b 1 Joh. 1. 10 Rom. 7. 18, 23
Phil. 3. 12
i Gal. 5 17 1 Pet. 2. 11

III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so, the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7. 23
l Rom. 6. 14 1 John 5. 4 Eph. 4. 15, 16
m 2 Pet. 3. 18 2 Cor. 3. 18
n 2 Cor 7. 1

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the elect are inabled to beleeve to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*; and is ordinarily wrought by the Ministry of the Word *c*: by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened *d*.

a Heb. 10. 39
b 2 Cor. 4. 13 Eph. 1. 17, 18, 19
Eph. 2. 8
c Rom. 10. 14, 17
d 1 Pet. 2 2 Acts 20. 32

II. By this Faith, a Christian beleeveth to bee true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*; trembling at the threatnings *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the

Rom. 4. 11 Luke 17. 5
Rom. 1. 16, 17
e Iohn 4 42 1 Thes. 2 13 1 John 5. 10
Act. 24. 14
f Rom. 16. 26
g Isa 66. 2
h Heb 11. 13 1 Tim. 4 8

Iohn 1.12 Acts 16.31, Gal. 2.20 Acts 15.11 *h* Heb. 10.13,14 Rom. 4.19,20 Mat. 6.30 Mat. 8.10 *i* Luk 22.31,32 Eph. 6.16 1 Iohn 5.4,5 *m* Heb. 6.11.12 Heb. 10.22 Col. 2.2 *n* Heb. 12.2

principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace *i*.

III. This faith is different in degrees, weak, or strong *k*; may bee often and many wayes assailed, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*.

CHAP. XV.

Of Repentance unto life.

a Zech. 12.10 Acts 11.18 *b* Luke 24.47 Mark. 1.15 Acts 20.21 *c* Eze. 18.30, 31 Ezek. 36.31 Isa. 30.22 Psal. 51.4 Ier. 31.18,19 Ioel. 2.12,13 Amos 5.15 Psal. 119.128 2 Cor. 7.11 *d* Psal. 119.5, 59,106 Luke 1.6 2 Kings 23.25 *e* Ezek. 36.31, 32 Ezek. 16.61, 62, 63

REpentance unto life, is an evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ *b*.

II. By it, a sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the wayes of his Commandements *d*.

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which

which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

f Hos. 14. 2, 4 Rom. 3. 24 Ephes. 1. 7
g Luk. 13. 3, 5 Acts 17. 30, 31

IV. As there is no sin so small, but it deserves damnation *b*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

b Rom. 6. 23 Rom. 5. 12 Mat. 12. 36
i Isa. 55. 7 Rom. 8. 1 Isa. 1. 16, 18

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

k Psal. 19. 13 Luke 19. 8. 1 Tim. 1. 13, 15

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, he shall find mercy *m*: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

l Psal. 51. 4, 5, 7, 9, 14 Psal. 32. 5, 6
m Prov. 28. 13 1 Iohn 1. 9
n Iam. 5. 16 Luk. 17. 3, 4 Iosh. 7. 19 Psalm. 51. throughout
o 2 Cor. 2. 8

Chap. XVI.

Of Good Works.

a Micah. 6. 8 Rom. 12. 2 Heb. 13. 21
b Mat. 15. 9 Isa. 29. 13 1 Pet. 1. 18 Rom. 10. 2 Iohn 16. 2 1 Sam. 15. 21, 22, 23

Good Works are onely such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blinde zeal, or upon any pretence of good intention *b*.

II. These good works, done in obedience to Gods commandements, are the fruits and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfulnesse *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospell *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Iesus thereunto *k*; that, having their fruit unto holinesse, they may have the end, eternall life *l*.

c Iam. 2. 18, 22.
d Psl. 116. 12, 13.
1 Pet. 2. 9.
e 1 Ioh. 2. 3, 5.
2 Pet. 1. 5, 6, 7, 8, 9, 10.
f 2 Cor 9. 2.
Mat. 5. 16.
g Tit. 2. 5, 9, 10, 11, 12.
1 Tim. 6. 1.
h 1 Pet. 2. 15.
i 1 Pet. 2. 12.
Phil. 1. 11.
Iohn 15. 8.
k Eph. 2. 10.
l Rom. 6. 22.

III. Their ability to doe good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to doe, of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unlesse, upon a speciall motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them *o*.

m Ioh. 15. 4, 5.
Eze. 36. 26, 27.
n Phil. 2. 13.
Phil. 4. 13.
2 Cor. 3. 5.
o Phil. 2. 12.
Heb. 6. 11, 12.
2 Pet. 1. 3, 5, 10, 11.

IV. They, who in their obedience, attain to the greatest heigth, which is possible in this life, are so farre from being able to supererogate, and to doe more then God requires, as that they fall short of much which in duty they are bound to do *p*.

Isa. 64. 7.
2 Tim. 1. 6.
Acts 26. 6, 7.
Iude v. 20, 21.
p Luk. 17. 10.
Neh. 13. 22.
Iob 9. 2, 3.
Gal. 5. 17.

V. We cannot, by our best Works merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for

for the debt of our former sins *q*; but when we have done all we can, we have done but our duty, and are unprofitable servants *r*; and, because, as they are good, they proceed from his Spirit *s*; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement *t*.

q Rom. 3. 20. Rom. 4. 2, 4, 6 Eph. 2. 8, 9 Tit. 3. 5, 6, 7
r Luk. 17. 10
s Gal. 5. 22, 23 Rom. 8. 18 Psal. 16. 2
t Isa. 64. 6 Iob 22. 2, 3 Iob 35. 7, 8

VI. Yet notwithstanding, the Persons of Beleevers being accepted through Christ, their good workes also are accepted in him *u*, not as though they were in this life wholly unblamable and unreproveable in GODS sight *w*; but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weakenesses and imperfections *x*.

Gal. 5. 17 Rom. 7. 15, 18 Psal. 143. 2 Psal. 130. 3
u Eph 1. 6. 1 Pet. 2. 5 Exod. 28. 38. Gen 4. 4. with Heb. 11. 4
w Iob 9. 20 Psal. 143. 2
x Heb. 13. 20, 21 2 Cor. 18. 12 Heb. 16. 10

VII, Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use, both to themselves, and others *y*: yet, because thay proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word *a*, nor, to a right end, the glory of God *b*; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet, their neglect of them is more sinfull, and displeasing unto God *d*.

Mat. 25. 21, 23
y 2 Kings 10. 30, 31. 1 Kings 21. 27. 29.
Phil. 1. 15, 16, 18.
z Gen. 4. 5 with Heb. 11. 4 Heb 11. 6
a 1 Cor. 13. 3 Isa. 1. 12.
b Mat. 6. 2, 5, 16.

c Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom. 9. 16. Titus 3. 5. *d* Psal. 14. 4. Psal. 36. 3. Iob 21. 14, 15. Mat. 25. 41, 42, 43, 45. Mat. 23. 23.

Chap. XVII.

Of the perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit, and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which, ariseth also the certainty, and infallibility thereof *f*.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*; and, for a time, continue therein *h*: whereby they incurre Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardned *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

a Phil.1.6 2 Pet.1.10. Joh.10.28,29 1 Joh.3.9 1 Pet.1.5,9 *b* 2 Tim.2.18 19 Ier.31.3 *c* Heb.10.10,14 Heb.13.20,21 Heb.9.12,13, 14,15 Rom.8.33,to the end. Iohn 1.11,24 Luke 22.32 Heb.7.25 *d* Ioh.14.16,17 1 Iohn 2.27 1 Iohn 3.9 *e* Ier.32.40 *f* Iohn 10.28 2 Thes.3.3 1 Iohn 2.19 *g* Mat.26.70, 72,74 *h* Psal.51.title & vers.14 Isa.64.5,7,9 2 Sam.11.27 *k* Eph.4.30 *l* Psal.51.8,10 12 Rev.2.4. Cant.5.2,3,4, 6 *m* Isa.36.17 Mark 6.52 Mark 6.14 *n* Psal 32.3,4. *o* 2 Sam.12.14. *p* Psal.89.31,32. 1 Cor.11.32.

Psal.51.8.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnall presumptions of being in the favour of God, and estate of salvation *a*; which hope of theirs shall perish *b*: yet such as truly beleeve in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Iob 8.13,14 Mich.3.11 Deut. 29.19 Iohn 8. 41
b Mat.7.22,23
c 1 Iohn 2.3
1 Iohn 3. 14,18, 19,21,24
1 Iohn 5.13
d Rom. 5.2,5

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope *e*; but, an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6. 11.19
f Heb. 6.17, 18
g 2 Pet.1.4,5, 10, 11
1 Iohn 2.3
1 Iohn 3.14
2 Cor. 1 12
h Rom. 8.15, 16
i Eph.3.13,14 Eph. 4,30 2 Cor.1.21,22

III. This infallible assurance doth not so belong to the essence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it *k*: yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary meanes,

k 1 Iohn 5.13 Isa. 50. 10 Mark 9. 24 Psal. 88 throughout Psal. 77. to ver. 12

meanes, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*; that thereby his heart may be inlarged in peace and joy in the holy Ghost, in love and thankfulnesse to God, and in strength and chearfulnesse in the duties of obedience, the proper fruits of this assurance *n*: so farre is it, from inclining men to loosnesse *o*.

IV. True beleevers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit; by, some sudden, or vehement temptation, by Gods withdrawrng the light of his countenance, and suffering even such as fear him to walk in darknesse and to have no light *p*: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived *q*; and by the which, in the mean time, they are supported from utter despair *r*.

l 1 Cor. 2. 12 1 Ioh. 4. 13 Heb. 6. 11, 12 Eph. 3. 17, 18, 19
m 2 Pet. 1. 10
n Rom. 5. 1, 2, 5 Rom. 14. 17 Rom. 15. 3 Eph. 1. 3, 4 Psal. 4. 6, 7 Psal. 119. 32
o 1 Ioh. 2. 1, 2 Rom. 6. 1, 2 Tit. 2. 11, 12, 14 2 Cor. 7. 1 Rom. 8. 1, 12 1 Iohn 3. 2, 3 Psal. 130. 4 1 Iohn 1. 6, 7
p Can. 5. 2, 3, 6 Ps. 51. 8, 12, 14 Eph. 4. 30, 31 Ps. 77. 1, 10 Mat. 26. 69, 70, 71, 72 Psal. 31. 22 Psal. 88. throughout, Isa. 5. 30.
q 1 Iohn 3. 9. Luke 22. 32. Iob 13. 15. Psal. 73. 15. Psal. 51. 8, 12. Isa. 50. 10.
r Mich. 7. 7, 8, 9. Ier. 32. 40. Isa. 54. 7, 8, 9, 10. Psal 22. 1. Psal. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon

upon the breach of it: and indued him with power and ability to keep it *a*.

II. This Law, after his fall, continued to be a perfect rule of righteousnesse, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables *b*; the four first Commandments containing our duty towards God; and the other six, our duty to man.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits *c*; and partly, holding forth divers instructions of moral duties *d*. All which Ceremonial Laws are now abrogated, under the New Testament *e*.

IV. To them also, as a Body Politick, he gave sundry Judicial Laws, which expired together with the State of that people; not obliging any other now, further then the generall equity thereof may require *f*.

V. The Moral Law doth for ever binde all, as well justified persons as others, to the obedience thereof *g*; and that, not onely in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it *h*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

VI. Although true Believers be not under the Law,

a Gen. 1. 26, 27. with Gen. 2. 17. Rom. 5. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

b James 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. Deut. 10. 4. Exod. 34. 1.

c Mat. 22. 37, 38, 39, 40. *d* Heb. 9 chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. *e* 1 Cor. 5. 7. 2 Cor. 6. 17. Jude vers. 23. *f* Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16. *g* Exod. 21 chap. Exod. 22. 1. to 29. Gen. 49. 10. with 1 Pet. 2. 13, 14. Matth. 5. 17. with vers. 38, 39. 1 Cor. 9. 8, 9, 10. *b* Rom. 13. 8, 9, 10. Eph. 6. 2. 1 Joh. 2. 3, 4, 7, 8. *i* Jam. 2. 10, 11. *k* Matth. 5. 17, 18, 19. Jam. 2. 8. Rom. 3. 31.

as a Covenant of Works, to be thereby justified, or condemned *l*; yet is it of great use to them, as well as to others; in that, as a Rule of life informing them of the will of God, and their duty, it directs, and bindes them to walk accordingly *m*; discovering also the sinful pollutions of their nature, hearts and lives *n*; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin *o*; together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin *q*: and the threatnings of it serve to shew, what, even their sins, deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the Law *r*. The Promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although, not as due to them by the Law, as a Covenant of Works *t*. So as, a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not under grace *u*.

l Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. Act. 13. 39. Rom. 8. 1.
m Rom. 7. 12, 22, 25. Psal. 119. 4, 5, 6.
n 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23.
o Rom. 7. 7. Rom. 3. 20.
p Jam. 1. 23, 24, 25. Rom. 7. 9, 14, 24.
q Gal. 3. 24. Rom. 7. 24, 25. Rom. 8. 3, 4.
r Jam. 2. 11. Psal. 119. 101, 104, 128.
s Ezra 9. 13, 14. Psal. 89. 30, 31, 32, 33, 34.
t Lev. 26. 1, 10, 14. with 2 Cor. 6. 16. Ephes. 6. 2, 3. Psal. 37. 11 with Matt. 5. 5. Psal. 89. 1.
u Gal. 2. 16. Luke 17. 10.
x Rom. 6. 12, 14, 1 Pet. 3. 8, 9, 10, 11, 12. with Psal. 34. 12, 13, 14, 15, 16. Heb. 12. 28, 29.
y Gal. 3. 21.
z Ezek. 36. 27. Heb. 8. 10. with Jer. 31. 33.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *y*, the Spirit of Christ subduing, and enabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done *x*.

CHAP.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the curse of the Moral Law *a*, and in their being delivered from this present evil World, bondage to Satan, and dominion of sin *b*; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*; as also in their free accesse to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a child-like love and willing mind *e*. All which were common also to Believers under the Law *f*. But under the New Testament the liberty of Christians is further inlarged in their freedom from the yoak of the Ceremonial Law, to which the Jewish Church was subjected *g*; and in greater boldnesse of accesse to the throne of Grace *h*, and in fuller communications of the free Spirit of God, then Believers under the Law did ordinarily partake of *i*.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandements of men, which are in any thing contrary to his Word; or beside it, if matters of Faith or Worship *l*. So that, to believe such Doctrines, or to obey such Commands out of conscience, is to betray true Liberty of Conscience *m*: and the requiring of an implicite Faith, and an absolute and blinde obedience,

a Tit. 2. 14. 1 Thess. 1. 10. Gal. 3. 13.
b Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14.
c Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57.
d Rom. 8. 1. Rom. 5. 1, 2.
e Rom. 8. 14, 15. 1 John 4. 18.
f Gal. 3. 9, 14. *g* Gal. 4. 1, 2, 3, 6, 7. Gal. 5. 1. Acts 15. 10, 11. *b* Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22. *i* 1 Joh. 2. 20, 27. 2 Cor. 3. 17, 18.
k Jam. 4. 12. Rom. 14. 4. *l* Acts 4. 19. Acts 5. 29. 1 Cor. 7. 23. Matt. 23. 8, 9, 10. 2 Cor. 1. 24. Matt. 15. 9. *m* Col. 2. 20, 22, 23. Gal. 1. 10. Gal. 2. 4, 5. Psal. 5. 1.

is, to destroy Liberty of Conscience, and Reason also *n*.

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holinesse and righteousnesse before him, all the dayes of our life *o*.

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civil or Ecclesiastical, resist the Orddinance of God *p*. And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, or to the Power of Godlinesse; or, such eroneous Opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the Civill Magistrate *r*.

n Rom.10.17 Rom.14.23. Isa.8.20 Acts 17.11 John 4. 22 Hos.5.11 Rev.13.12,16, 17. Jer.8.9

Gal.5.13 1 Pet.2.16 2 Pet.2.19 John 8.34 Luke 1.74, 75

o

p Mat. 12. 25 1 Pet. 2. 13, 14,16 Rom.13.1,2,4,8 Heb.13.17 2 Rom.1.32 with 1 Cor. 5. 1,5,11,13 2 Joh. v.10,11 & 2 Thes. 3.14 & 1 Tim. 6.3, 4,5, & Tit.1. 10,11,13, & Tit.3.10. with Matth. 18. 15, 16,17 1 Tim.1.19,20 Rev. 2.2, 14, 15,20 Rev.3.9

q Deut. 13. 6, to 12. Rom. 16.17,18 with 2 Joh. v.10,11

r Ezra 7.23, 25, 26,27,28. Rev.17. 12, 16, 17. Neh.13,15,17, 21, 22, 25,30. 2 King.23.5, 6, 9, 20, 21. 2 Chron. 34.33. 2 Chron.15.12,13,16. Dan.3.29. 1 Tim.2.2. Isa.49.23. Zech.13. 2,3.

CHAP.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath Day.

THE light of Nature ſheweth that there is a God, who hath Lordſhip and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the heart, and with all the ſoul, and with all the might *a*. But the acceptable way of worſhipping the true God, is inſtituted by Himſelf, and ſo limited to his own revealed Will, that he may not be worſhipped according to the imaginations and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentations, or any other way not preſcribed in the holy Scripture *b*.

II. Religious Worſhip is to be given to God, the Father, Son, and Holy Ghoſt; and to him alone *c*; not to Angels, Saints, or any other creature *d*: and ſince the Fall, not without a Mediator; nor in the mediation of any other, but of Chriſt alone *e*.

III. Prayer, with Thankſgiving, being one ſpecial part of Religious Worſhip *f*, is by God required of all men *g*; and that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with underſtanding, reverence, humility, fervency, faith, love, and perſeverance *l*; and if vocal, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, and

Mark 11.24. *Matt.* 6. 12, 14, 15. *Col.* 4.2. *Eph.* 6. 18.

a Rom. 1.20 Acts 17.24. Pſal. 119.68 Jer. 10.7. Pſal. 31.23. Pſal. 18. 3. Rom. 10.12 Pſal. 62.8 Joſh 24.14 Mark 12.33

b Deut. 12.32 Matt. 15 9. Acts 17.25 Mat. 4.9, 10 Deut. 4.15. 19 20. Exo. 20, 4, 5, 6. Col. 2 23

c Matth 4.19 with Joh. 5.23 & 2 Cor. 13.14

d Col. 2.18 Rev. 19.10 Rom. 1.25

e John 14.6 1 Tim. 2.5 Eph. 2. 18 Col. 3.17.

f Phil. 4.6

g Pſal. 65.2

h John 14.13, 14. 1 Pet. 2.5

i Rom. 8. 26

k 1 John 5.14

l Pſal. 47.7 Eccleſ. 5. 1, 2. Heb. 12.28 Gen. 18.27 Jam. 5.16 Jam. 1.6, 7

m 1 Cor. 14.14.

n 1 John 5.14.

for

for all sorts of men living, or that shall live hereafter *o*: but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms with grace in the heart *u*; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all, parts of the ordinary Religious worship of God *w*: Besides Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanksgivings, upon severall occasions *a*, which are, in their severall times and seasons, to be used, in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but God is to be Worshipped every where *d*, in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in secret, each one by himself *h*; so, more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto *i*.

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart for the Worship of God; so, in his Word, by a positive, Morall, and perpetual Commandement, binding all men, in all

o 1 Tim. 2.1,2 John 17.20
p 2 Sam. 12.21, 22.23 with Luk. 16.25,26
q 1 John 5.16
r Acts 15.21 Rev. 1.3
s 2 Tim. 4.2
t Jam. 1.22 Acts 10.33 Matt. 13.19 Heb. 4.2 Isa. 66.2
u Col. 3.16 Ephes. 5.19 Jam. 5.13
w Mat. 28.19 1 Cor. 11.23, to 29. Acts 2.42
x Deut. 6.13 with Nehem. 10.29
y Isa. 19.21. with Eccles. 5.4,5
z Joel 2.12 Esther 4.16, Matt. 9.15 1 Cor. 7.5.
a Psalm 107. throughout Esther 9.22
b Heb. 12.28
c John 4.21
d Mal. 1.11 1 Tim. 2.8
e Joh. 4.23,24
f Jer. 10.25 Deut. 6.6,7 Job 1.5. 2 Sam. 6.18. 1 Pet. 3.7. Acts 10.2.
g Mat. 6.11.
h Mat. 6.6. Eph. 6.18. Psal. 56.7. Heb. 10.25. Pro. 1.20,21,24. Pro. 8.34. Acts 13.42. Luke 4.16. Acts 2.42.

Ages

Ages he hath particularly appointed One day in Seven, for a Sabbath, to be kept holy unto him *k*: which, from the beginning of the world to the resurrection of Christ, was the Last day of the week; and, from the resurrection of Christ, was changed into the First day of the week *l*, which, in Scripture, is called The Lords Day *m*, and is to be continued to the end of the world, as the Christian Sabbath *n*.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts about their worldly employments, and recreations *o*, but also are taken up the whole time, in the publike and private Exercises of his Worship, and in the Duties of necessity, & mercy *p*.

k Exod. 20. 8, 10, 11. Isai. 56. 2, 4, 6, 7.
l Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.
m Rev. 1. 10.
n Exod. 20. 8. 10. with Matth. 5. 17, 18.
o Exod. 20. 8. Exod. 16. 23, 25, 26, 29, 30. Exod 31. 15, 16, 17. Isa. 58. 13. Neh. 13. 15, 16, 17, 18, 19, 21, 22.
p Isa. 58. 13. Matth. 12. 1. to 13.

CHAP. XXII.

Of lawful Oathes and Vows.

A Lawful Oath is a part of Religious Worship *a*, wherein, upon just occasion, the person swearing solemnly calleth God to witnesse what he asserteth, or promiseth; and to judge him according to the truth or falshood of what he sweareth *b*.

a Deut. 10. 20.
b Exod. 20. 7. Levit. 19. 12. 2 Cor. 1. 23. 2 Chron. 6. 22, 23.

II. The Name of God onely, is that by which men ought to swear; and, therein it is to be used with all holy fear and reverence *c*. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinful, and to be abhorred *d*. Yet, as in matters of weight and moment, an

c Deut. 6. 13.
d Exod. 20. 7. Jeremy 5. 7. Matt. 5. 34, 37. James 5. 12.

an Oath is warranted by the word of God, under the New Testament, as well as under the old *e*; so, a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken *f*.

e Heb.6.16 2 Cor.1.23 Isa. 65.16
f 1 King. 8.31 Neh.13.25 Ezra 10.5.

III. Whosoever taketh an Oath, ought duely to consider the weightinesse of so solemn an Act; and therein to avouch nothing, but what he is fully perswaded is the trueth *g*. Neither may any man binde himselfe by Oath to any thing but what is good and just, and what he beleeveth so to be, and what he is able, and resolved to perform *h*. Yet it is a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawful Authority *i*.

g Exod.20.7 Jer.4.2
h Gen.24.2 3, 5,6,8,9
i Nu.5.19,21 Neh.5.12 Exod.22.7,8, 9,10,11.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mentall reservation *k*. It cannot oblige to sin: but, in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*. Nor is it to be violated, although made to Hereticks, or Infidels *m*.

k Jer.4.2 Psal.24,4
l 1 Sam.25.22, 32, 33, 34 Psal.15.4
m Ezek.17.16, 18,19 Josh.9. 18, 19. with 2 Sam.21.1

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be perform'd with the like faithfulnes *n*.

n Isa.19.21 Eccles.5.4,5,6 Psal.61,8 Psal. 66.13,14
o Psal.76.11 Jer.44.25,26
p Deut.23.21, 23, 23. Psal. 50.14. Gen. 28.20, 21, 22 1 Sam.1.11 Psal.66.13,14 Psal.132.2,3, 4, 5.

V. It is not to be made to any Creature but to God alone *o*: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of Thankfulnesse for mercy received, or for the obtaining of what we want; whereby we more strictly bind our selves to necessary duties; or, to other things, so far, and so long, as they may fitly conduce thereunto *p*.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God *q*. In which respect Popish Monasticall Vows of perpetuall single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself *r*.

q Act.23.12,14 Mark 6.26 Numb.30.5, 8,12,13

r Mat.19.11,12 1 Cor.7.2,9 Eph.4.28 1 Pet.4.2 1 Cor.7.23

CHAP. XXIII.

Of the Civill Magistrate.

GOd the supreme Lord and King of all the world hath ordained Civil Magistrates to be under him over the people, for his own Glory, and the publick good; and to this end hath armed them with the power of the Sword for the defence and incouragement of them that are good, and for the punishment of evill doers *a*.

a Rom.13.1, 2,3,4 1 Pet. 2.13,14

II. It is lawfull for Christians to accept and execute the Office of a Magistrate when called thereunto *b*; in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth *c*: so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasion *d*.

b Pro.8.15,16 Rom.13.1,2,4

c Psal.82.3,4 1 Tim.2.2 Psal.82.3,4 2 Sam.23.3 1 Pet.2.13

d Luke 3.14 Rom.13.4 Mat.8.9,10 Acts 10.1,2 Rev.17.14,16

III. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven *e*: yet he hath Authority, and it is his duty to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in Worship and Discipline prevented or reformed: and all the Ordinances of God duely settled, administred and observed *f*. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mine of God *g*.

e 2 Chron. 26. 18. with Mat. 18. 17. and Mat. 16. 19. 1 Cor. 12. 28, 29 Ephes. 4. 11, 12 1 Cor. 4. 1, 2 Rom. 10. 15 Heb. 5. 4

f Isa. 49. 23 Psal. 122. 9 Ezra 7. 23, 25, 26, 27, 28 Lev. 24. 16 Deu. 13. 5, 6, 12 1 Kings 18. 4.

g 2 Chron. 19. 8, 9, 10, 11. 1 Chron. 13. 1. to 9. 2 Kings 23. 1. to 26. 2 Chro. 34. 33. 2 Chro. 15. 12, 13. 2 Chro. chap. 29. and 30. Mat. 2. 4, 5.

IV. It is the duty of People to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute and other dues *k*, to obey their lawful Commands, and to be subject to their Authority for conscience sake *l*. Infidelity or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the People from their due obedience to him *m*: from which Ecclesiastical persons are not exempted *n*; much lesse hath the Pope any power or jurisdiction over them, in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever *o*.

h 1 Tim. 2. 1, 2

i 1 Pet. 2. 17

k Rom. 13. 6, 7

l Rom. 13. 5. Tit. 3. 1

m 1 Pet. 2. 13, 14, 16

n Rom. 13. 1 2 King. 2. 35 Act. 25. 9, 10, 11 2 Pet. 2. 1, 10, 11 Jude ver. 8, 9, 10, 11

o 2 Thes. 2. 4 Rev. 13. 15, 16, 17

CHAP.

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to be between one Man and one Woman: neither is it lawful for any man to have more then one Wife, nor for any Woman to have more then one Husband at the same time *a*.

a Gen.2.24. Mat. 19.5,6 Prov.2.17

II. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increase of Mankinde with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen.2.18. c Mal.2.15. d 1 Cor.7.2,9

III. It is lawfull for all sorts of people to marry who are able with judgement to give their consent *e*. Yet is it the duty of Christians to marry onely in the Lord *f*: And therefore such as professe the true reformed Religion should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoaked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

e Heb.13.4 1 Tim.4.3 1 Cor.7.36,37,38 Gen.24.57,58 f 1 Cor.7.39 g Gen.34.14 Exod.34.16 Deut.7.3,4 1 Kings 11.4 Neh. 13. 25, 26,27 Mal.2.11,12 2 Cor.6.14

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word *h*: Nor can such incestuous Marriages ever be made lawfull by any Law of man, or consent of parties, so as those persons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred neerer in blood then he may of his own: nor the Woman of her Husbands kindred, neerer in blood then of her own *k*.

h Lev.ch.18 1 Cor.5.1. Amos 2.7 i Mark 6.18. Levit. 18.24, 25,26,27,28 k Lev. 20. 19, 20,21

V. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract *l*. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a Divorce *m*: and after the Divorce to marry another, as if the offending party were dead *n*.

l Matt. 1. 18, 19, 20.
m Mat. 5, 31, 32
n Mat. 19. 9 Rom. 7. 2, 3

VI. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joyned together in marriage; yet nothing but Adultery, or such wilfull desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein a publick and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wils and discretion in their own case *p*.

o Matt. 19. 8, 9 1 Cor. 7. 15 Matt. 19. 6
p Deut. 24. 1, 2, 3, 4

Chap. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulnesse of him that filleth all in all *q*.

q Ephes. 1. 10, 22, 23 Ephes. 5. 23, 27, 32 Col. 1. 18.

II. The visible Church, which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those,

those, thorowout the world, that profesſe the true Religion *b*; and of their Children *c*; and is the Kingdom of the Lord Jeſus Chriſt *d*, the House and Family of God *e*, out of which, there is no ordinary poſſibility of Salvation *f*.

III. Unto this Catholike Viſible Church, Chriſt hath given the Miniſtry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints in this life, to the end of the World: and doth by his own preſence and Spirit, according to his promiſe, make them effectual thereunto *g*.

IV. This Catholike Church hath been ſometimes more, ſometimes leſſe viſible *h*. And particular Churches, which are Members thereof, are more or leſſe pure, according as the Doctrine of the Goſpel is taught and embraced, Ordinances adminiſtred, and Publike Worſhip performed more or leſſe purely in them *i*.

V. The Pureſt Churches under Heaven are ſubject both to mixture, and errour *k*: and ſome have ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan *l*. Nevertheleſſe, there ſhall be always a Church on Earth, to worſhip God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jeſus Chriſt *n*: Nor can the Pope of Rome, in any ſenſe be Head thereof; but is, that Antichriſt, that Man of ſin, and Son of Perdition,

b 1 Cor. 1. 2. 1 Cor. 12. 12, 13. Pſal. 2. 8. Rev. 7. 9. Rom. 15. 9, 10, 11, 12
c 1 Cor. 7. 14. Acts 2. 39. Ezek. 16. 20, 21 Rom. 11. 16. Gen. 3. 15. Gen. 17. 7.
d Matth. 13. 47 Iſai. 27. 1
e Epheſ. 2. 19. Eph. 3. 15.
f Acts 2. 47.
g 1 Cor. 12. 28. Eph. 4. 11, 12, 13. Matth. 28. 19, 20. Iſa. 59. 21
h Rom. 11. 3, 4 Rev. 12. 6, 14.
i Rev. 2, 3. chaps. 1 Cor. 5, 6, 7.
k 1 Cor. 13, 12. Rev. 2, 3. chap.
l Matth. 13. 24, 25, 26, 27, 28, 29, 30, 47. Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22.
m Mat. 16. 18. Pſal. 72. 17. Pſal 102. 28. Mat. 28. 19, 20.
n Col. 1. 18. Eph. 1. 22.

that exalteth himself, in the Church against Christ, and all that is called God *e*.

e Mat. 23. 8, 9, 10. 2 Thess. 2. 3, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

a 1 Joh. 1. 3. Eph. 3. 16, 17, 18, 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Eph. 4. 15, 16. 2 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. Col. 2. 19. *c* 1 Thess. 5. 11, 14. Rom. 1. 11. 12. 14. 1 John 3. 16, 17, 18. Gal. 6. 10. *d* Heb. 10. 24, 25. Acts 2. 42. 46. Isa. 2. 3. 1 Cor. 11. 20. *e* Act. 2. 44, 45. 1 John 3. 17. 2 Cor. 8. 9. Objects. Acts 11. 29, 30 *f* Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42. 8. 1 Tim. 6. 15, 16 Psa. 45. 7. with Heb. 1. 8, 9.

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection and glory *a*: And being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, publick and private, as do conduce to their mutuall good, both in the inward and outward man *c*.

II. Saints by profession are bound to maintaine an holy fellowship and communion in the worship of God, and in performing such other spirituall services as tend to their mutuall edification *d*: as also in relieving each other in outward things, according to their severall abilities, and necessities. Which communion, as God offereth opportunitie, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus *e*.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equall with Christ in any respect: either of which to affirme, is impious and blasphemous *f*. Nor doth their Communion one with another, as Saints, take away

away, or infringe the title or propriety which each man hath in his goods and possessions *g*.

g Exod.20.15 Eph.4.28. Act.5.4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signes and Seals of the Covenant of Grace *a*, immeditely instituted by God *b*, to represent Christ and his benefits, and to confirm our interest in him *c*; as also to put a visible difference between those that belong unto the Church, and the rest of the World *d*: and solemnly to engage them to the service of God in Christ according to his Word *e*.

a Rom.4.11 Gen.17.7,10
b Mat.28.19 1 Cor.11.23.
c 1 Cor.10.16 1 Cor. 11. 25, 26 Gal.3.27
d Rom.15.8. Exod.12 48 Gen.34.14
e Rom. 6.3,4. 1 Cor. 10. 16, 21

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Signe and the Thing signified: whence it comes to passe, that the names and the effects of the one are attributed to the other *f*.

f Gen.17.10 Mat.26,27,28 Tit.3.5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacie of a Sacrament depend upon the piety or intention of him that doth administer it *g*; but upon the work of the Spirit *h*, and the word of Institution; which contains, together with a Precept authorizing the use thereof, a promise of Benefit to worthy Receivers *i*.

g Rom.2.28,29 1 Pet. 3.21
h Matt. 3.11 1 Cor.12.13
i Mat.26.27,28 Mat.28.19,20

IV. There be onely two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord; neither of which may

may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

V. The Sacraments of the Old Testament, in regard of the spirituall things thereby signified and exhibited, were, for substance, the same with those of the New *l*.

CHAP. XXVIII.

Of Baptisme.

BAptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn Admission of the party baptized into the visible Church *b*: but also to be unto him a signe and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*. Which Sacrament is by Christs own appointment to be continued in his Church until the end of the World *h*.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called thereunto *i*.

III. Dipping of the person into the Water is not necessary: but Baptism is rightly administred by powring or sprinkling Water upon the person *k*.

IV. Not

l 1 Cor. 10. 1,2,3,4.

a Mat. 28. 19.

b 1 Cor. 12. 13.

c Rom. 4. 11. with Col. 2. 11, 12.

d Gal. 3. 27. Rom. 6. 5.

e Tit. 3. 5.

f Mark 1. 4.

g Rom. 6. 3, 4.

h Mat. 28. 19, 20.

i Mat. 3. 11. John 1. 33. Mat. 28. 19, 20.

k Heb. 9. 10, 19, 20, 21, 22. Acts 2. 41. Acts 16. 33. Mark 7. 4.

IV. Not only those that do actually profesſe faith in, and obedience unto Chriſt *l*, but alſo the Infants of one, or both believing Parents, are to be baptized *m*.

V. Although it be a great ſin to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not ſo inſeparably annexed unto it, as that no perſon can be regenerated or ſaved without it *o*: or, that all that are baptized are undoubtedly regenerated *p*.

VI. The efficacy of Baptiſm is not tyed to that moment of time wherein it is adminiſtred *q*: yet, notwithſtanding by the right uſe of this Ordinance, the grace promiſed is not onely offered, but really exhibited and conferred by the Holy Ghoſt, to ſuch (whether of age, or infants) as that Grace belongeth unto, according to the counſel of Gods own Will, in his appointed time *r*.

VII. The Sacrament of Baptiſm is but once to be adminiſtred to any perſon *ſ*.

l Mark 16. 15, 16. Acts 8. 37, 38.
m Gen. 17. 7, 9. with Gal. 3. 9, 14, & Col. 2. 11, 12 & Acts 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19 Mark 10. 13, 14, 15, 16. Luke 18. 15.
n Luke 7. 30. with Exo. 4. 24, 25, 26.
o Rom. 4. 11. Acts 10. 2, 4, 22, 31, 33, 47.
p Act. 8. 13, 23.
q Ioh. 3. 5, 8.
r Gal. 3. 27. Tit. 3. 5. Eph. 5. 25, 26. Acts 2. 38, 41.
ſ Tit. 3. 5.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jeſus, in the night wherein he was betrayed, inſtituted the Sacrament of his Body and Blood, called the Lords Supper, to be obſerved in his Church unto the end of the World, for the perpetuall Remembrance of the Sacrifice of Himſelf,

in his Death; the sealing all benefits therof unto true Beleevers, their Spirituall nourishment and growth in him, their further ingagement in, and to all duties which they owe unto him; and, to be a bond, and pledge of their Communion with him, and with each other, as members of his mysticall Body *a*.

a 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16, 17. 21. 2 Cor. 12, 13.

II. In this Sacrament Christ is not offered up to his Father; nor, any reall Sacrifice made at all, for remission of sin of the quick or dead *b*, but onely a Commemoration of that one offering up of Himselfe, by Himself, upon the Crosse, once for all: and a spirituall oblation of all possible praise unto God, for the same *c*: So that, the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, onely Sacrifice, the alone propitiation for all the sins of the Elect *d*.

b Heb. 9. 22, 25, 26, 28.

c 1 Cor. 11. 24, 25, 26.

d Mat. 26. 26, 27. Heb. 7. 23, 24, 27. Heb. 9. 11, 12, 14, 28.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the People; to pray, and blesse the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and to Take, and Break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but, to none who are not then present in the Congregation *f*.

e Mat. 26. 26, 27, 28. and Mark 14. 22, 23, 24. and Luke 22. 19, 20. with 1 Cor. 11. 23, 24, 25, 26.

f Acts 20. 7. 1 Cor. 11. 20.

IV. Private Masses, or receiving this Sacrament by a priest or any other, alone *g*; as likewise, the deniall of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pre-

g 1 Cor. 10. 6. *h* Mark 4. 23. 1 Cor. 11. 25, 26, 27, 28, 29.

tended

tended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*. *i* Mat.15.9.

V. The outward Elements in this Sacrament, duely set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely, they are sometimes called by the name of the things they represent, to wit, the Body, and Blood of Christ *k*, albeit in substance and nature, they still remain, truly, and onely Bread and Wine, as they were before *l*. *k* Mat.26.26, 27,28. *l* 1 Cor.11.26, 27,28. Mat.26.29.

VI. That Doctrine which maintaines a change of the substance of Bread and Wine, into the substance of Christs Body and Blood, (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; yea of grosse Idolatries *m*. *m* Acts 3.21. with 1 Cor. 11.24, 25, 26. Luke 24.6.39.

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament *n*, doe then also inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; Yet as really, but Spiritually, present to the Faith of Believers in that Ordinance, as Elements themselves are to their outward senses *o*. *n* 2 Cor.11.28 *o* 1 Cor.10.16

VIII. Although ignorant and wicked men receive the outward Elements in this Sacrament; yet they receive not the Thing signified thereby: but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot, without great sin against Christ, while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29.
2 Cor. 6. 14, 15, 16.
q 1 Cor. 5. 6, 7, 13.
2 Thes. 3. 6. 14, 15.

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate *a*.

a Isa. 9. 6, 7.
1 Tim. 5. 17.
1 Thes. 5. 12.
Act. 20. 17, 28.
Heb. 13. 7, 17, 24.
1 Cor. 12. 28.
Mat. 28. 18, 19, 20.

II. To these Officers the Keys of the Kingdom of Heaven are committed; by vertue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners by the Ministery of the Gospel, and by Absolution from Censures, as occasion shall require *b*.

b Mat. 16. 19.
Mat. 18. 17, 18.
John 20. 20, 21, 22, 23.
2 Cor. 2. 6, 7, 8.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating

dicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fal upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders *c*.

c 2 Cor. 5. Chap. 1 Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. 1 Cor. 11. 27 to the end. with Jud. v. 23.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*.

d 2 Thes. 3. 12. 2 Thes. 3. 6, 14, 15. 1 Cor. 5. 4, 5, 13. Mat. 18. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Councels.

FOr the better Government, and further edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councels *a*.

a Acts 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of Religion *b*: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

b Isa. 49. 23. 1 Tim. 2. 1, 2. 2 Chron. 19. 8, 9, 10, 11. 2 Chro. 29, 30, Chapters. Mat. 2. 4, 5. Prov. 11. 14.

c Acts 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods and Councels ministerially to determine controversies of Faith, and cases of Conscience, to set down Rules and Directions for the

the better ordering of the publick Worship of God, and Government of his Church; to receive Complaints in cases of male administration; and authoritatively to determine the same: which Decrees and Determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word *d*.

d Acts 15.15, 19,24, 27, 28, 29,30,31. Acts 16.4. Mat.18.17,18, 19,20.

IV. All Synods or Councels since the Apostles times, whether general or particular, may erre; and many have erred. Therefore they are not to be made the rule of Faith or practice; but to be used as an help in both *e*,

e Ephes.2.20. Acts 17.11. 1 Cor.2.5. 2 Cor.1 24.

V. Synods and Councels are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermeddle with Civil Affairs which concern the Common-wealth, unless by way of humble Petition in cases extraordinary; or by way of Advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate *f*.

Luk.12.13,14 John 18.36.

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe Bodies of men after death return to dust, and see corruption *a*: but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b*: the Souls of

a Gen.3.19. Acts 13.36.

b Luk.23.43. Eccles. 12.7.

of the Righteous, being then made perfect in holineſſe, are received into the higheſt heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies *c*. And the Souls of the wicked are caſt into Hell, where they remain in torments and utter darkneſſe, reſerved to the Judgement of the great Day *d*. Beſide theſe two places for Souls ſeparated from their Bodies, the Scripture acknowledgeth none.

c Heb.12.23. 2 Cor.5.1,6,8. Phil.1.23. with Act.3.21. and Eph.4.10.
d Lu.16.23,24 Acts 1.25. Jude v. 6,7. 1 Pet.3.19.

II. At the laſt Day ſuch as are found alive ſhall not die, but be changed *e*: and all the dead ſhall be raiſed up, with the ſelf ſame bodies, and none other, although with different qualities, which ſhall be united again to their Souls for ever *f*.

e 1 Theſ.4.17. 1 Cor.15.51,52
f Job 19.26,27 1 Cor. 15. 42, 43,44.

III. The Bodies of the unjuſt ſhall by the power of Chriſt, be raiſed to diſhonour: the Bodies of the Juſt by his Spirit unto honour; and be made conformable to his own glorious Body *g*.

g Acts 24.15 John 5.28,29. 1 Cor.15.42. Phil.3.21.

CHAP. XXXIII.

Of the laſt Judgement.

GOD hath appointed a Day wherein he wil judge the World in righteouſneſſe by Jeſus Chriſt *a*, to whom all power and judgement is given of the Father *b*. In which Day not onely the apoſtate Angels ſhall be judged *c*, but likewiſe all perſons that have lived upon Earth ſhall appear before the Tribunal of Chriſt, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil *d*.

a Acts 17.31
b Joh.5.22,27
c 1 Cor.6.3. Jude ver. 6. 2 Pet. 2.4.
d 2 Cor.5.10 Eccleſ. 12.14 Rom.2.16 Rom.14.10,12 Mat.12. 36,37

II. The

II. The End of Gods appointing this Day, is for the manifestation of the glory of his Mercy, in the eternal salvation of the Elect; and of his Justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the Righteous go into everlasting Life, and receive that fulnesse of Joy and Refreshing which shall come from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power *e*.

e Matth. 25. 31. to the end. Rom. 2. 5, 6. Rom. 9. 22, 23. Matth. 25. 21. Acts 3. 19. 2 Thess. 1. 7, 8, 9, 10.

III. As Christ would have us to be certainly perswaded that there shall be a Day of Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity *f*: so will he have that Day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen *g*.

f 2 Pet. 3. 11, 14 2 Cor. 5. 10, 11 2 Thes. 1. 5, 6, 7 Luk. 21. 27, 28 Rom. 8. 23, 24, 25.

g Matth. 24. 36, 42, 43, 44. Mark 13. 35, 36, 37. Luk. 12. 35, 36 Rev. 22. 20.

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